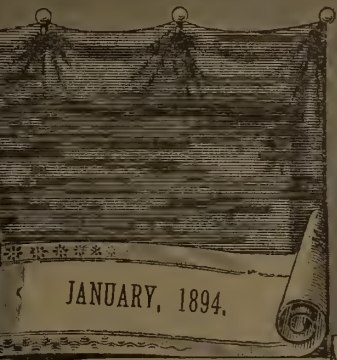
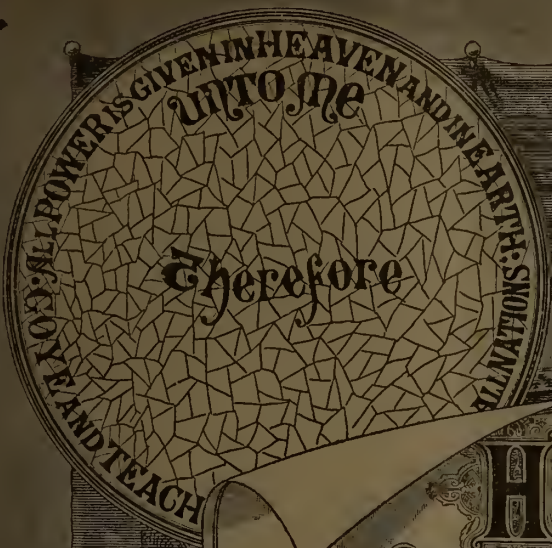


Mr George Eldon

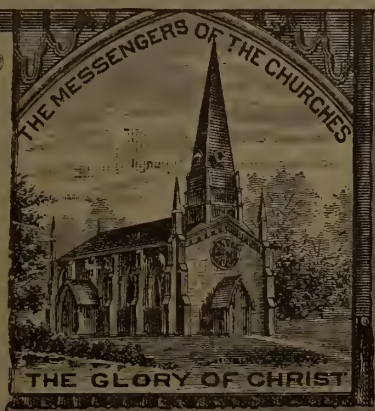


JANUARY, 1894.

HERALD OF MISSION NEWS

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No. 1.

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JANUARY,

1894.

OUR VIEWS OF MISSION WORK.

MISSIONS AND COVENANTING.

Rev. James Kennedy, New York.

Some time ago, the relation of Missions to the work of the Holy Spirit was considered at some length, and the last point then presented was "that the Spirit alone can so animate and enthuse the whole body of Christ, that it will sustain Missions commensurate with the wants of the world." We dwell a moment on this point because it is closely related to a magnificent illustration of how the Spirit enlightens, sanctifies and saves, and the assurance that His work shall always be a success. The illustration and assurance read thus, "Fear not, O Jacob, My servant, and thou Jesurun, whom I have chosen. For I will pour water on him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." (Is. xlv : 3-5.)

The parties here addressed and comforted are the *historic*, not the *personal*, Jacob and Jesurun. The name Jacob was by no means a savory appellation, but when this prophecy was to be fulfilled, so

great is the transformation grace can effect, Jacob the *supplanter* becomes Jacob the *extirpator*, to supplant, banish and destroy all false religions in the world. It therefore became a name for God's redeemed in every age and nation, and even God Himself assumes it, to encourage us in faith and prayer, "That seek thy face, O Jacob." At the same time Jesurun—the upright one—shall follow Jacob, giving judgment, justice, right principles and true morals to as many as will receive them. Accordingly, the Jacob and Jesurun of every age can rest assured that whatever difficulties they have to contend with, their "labor shall not be in vain in the Lord."

Now these blessed results are predicated on two important and necessary conditions, namely, first, the copious outpouring of the Holy Spirit, pushing the Church and people of God into rapid, extraordinary growth, and unparalleled activity and power; and, secondly, that under this influence the offspring of Jacob and Jesurun shall universally consecrate themselves to the work of God by frequent acts of covenanting. Given these two things as factors and we can rest assured that everything included in the widest promise shall in due time be effected. Let us see the relation of these two things to effective and successful work in Missions.

1. The Church will be successful in her missionary work as she grows in numbers, means, influence, well-qualified agents, and fervent missionary spirit. And such things being indispensable, it is interesting to note, that all down the ages they are frequently made the subject of prayer, prophecy and promise. Thus it is foretold, "There shall be an handful of corn in the earth, upon the top of the mountains, the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth." So also, "Lo, children are an heritage of the Lord, and the fruit of the womb his reward. As arrows in the hand of a mighty man, so are the children of the youth." And it is therefore said to Christ by way of prediction and promise, "Thou hast the dew of thy youth," and, "All the children shall be taught of the Lord, and great shall be the peace of thy children." And in harmony with such promises, both to Christ and His Church, we note with the liveliest satisfaction that our young people—the seed and offspring of Jacob and Jesurun—are becoming more and more a power in the Church, and by voluntarily and visibly consecrating themselves to Christ as a Master, inspire the most happy hopes in the future. Two great advantages are sure to result. First, it will act as a preservative to guard our children from the irreligion and seductive influences which they have to meet and overcome. And, secondly, it will form a mighty army to work for Christ in the coming of His Kingdom, to bless the world. The millions of young people who during the past few years have enrolled themselves among the active followers of the Lamb, and consecrated their young lives to do Him service, form to-day a great

moral force, that ultimately nothing will be able to resist, while it is their own safeguard against "the evil that is in the world." "How does it come," was once asked of a shepherd, "that you have such superior sheep in your flock?" The answer was instructive, "I take good care of the lambs." So the Good Shepherd Himself cares for His lambs, and gathers them with His arms, and carries them in His bosom," and has left that tender, loving command, "Feed my lambs." All this, however, is only a preparation and training for the future, as all indications are that the great battle is to be fought and the victory achieved by those who now in early life are being prepared for the future. As in the days of Ahab, when he asked, "Who shall order the battle," and achieve the victory, it was replied, "By the young men of the princes of the provinces," so still. It only requires God's full flood to make the "citizens abound in numbers," and wealth, influence, moral and social power will all contribute to the predicted end.

2. Such activity in the Church will also counteract our tendency to be slow and dilatory in Christ's work.

The figurative language of growing like grass and willows is evidently intended to express rapidity of action. After copious rain grass in Canaan "comes up in a night," and the willows in very brief time push out their foliage. And just so, we are here taught, it should be spiritually. While not rash or imprudent, we should not be slow or dilatory. In a gracious revival in the days of Hezekiah it is said, "Now Hezekiah rejoiced, and all the people, that God had prepared the people, *for the thing was done suddenly*"—a lesson we might all study with advantage. We often

in Christ's work go too slow. Thousands, uninstructed, unenlightened and unsaved, are going down every moment to the grave, while we are hesitating, debating and undecided, waiting till something turns up. And thus, as in the days of Haggai—and we might say in the days of William Carey, or in our own days—there are many ready to say, "The time is not come, the time that the Lord's house should be built," thus attempting to excuse their own inactivity. And marvelous is the long-suffering of God, in that He does not send us days of persecution, as of old, and so make us realize what is said of the primitive disciples, "Therefore, they that were scattered abroad went everywhere preaching the Word." Quick notice they had; no waiting on a formal appointment, or taking time to consider the matter, or delaying till an extensive outfit be prepared, but fleeing away at a moment's notice, having, like the angel that John saw flying in the midst of heaven, "the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." David wished for the wings of a dove to carry him away from his troubles, but better, in Christ's service, to be able to say, "Ye have seen how I bear you on eagles' wings." (Exod. xix: 4.) Or what is said of Saul and Jonathan, "They were swifter than eagles, they were stronger than lions;" and better still to have Gabriel's wings, "Who was caused to fly swiftly" when sent with a message to the prophet; and above all that we have the wings of the Angel of Vision, when sent to bear the message of Mercy to a perishing world.

3. Such activity and growth, by the effusion of the living water, will also prevent

us from being discouraged or turned away from Christ's work as if it was a failure.

In many ways the Adversary stands ready to impede our progress, and weaken our hands in our work. As in the time of Nehemiah, it may be by *ridicule*. The god of this world, aided and abetted by the world powers, and the hosts of infidelity, is ever ready to treat with contempt the efforts made to evangelize the heathen, saying, "What do these feeble Jews?" to which in scorn they reply, "Even that which they build, if a fox go up he shall even break down their stone wall." No wonder that Nehemiah and those that wrought with him in the work of fortifying Jerusalem should cry, "Hear, O our God, for we are despised, and turn their reproach on their own head." (Neh. iv: 2) Or, as during the same eventful times, the opposition may be by *threats*, and sometimes by *treachery*. But worst of all was it when the men of Judah themselves complained, "The strength of the bearers of burdens is decayed, and the rubbish is great, so that we are not able to build the wall." That just means in modern phraseology, "We have plenty to do at home, our means are limited, Foreign Missions are so expensive, and the results so uncertain, we really cannot undertake anything more." But there is nothing gained by yielding to discouragement. When a person in the Arctic regions is overcome by cold, and insists on lying down and going to sleep, the only safety is to keep him moving. Kept moving he lives, go to sleep and he dies. How noble, wise and reasonable what is reported of Jonathan, when he sought David, then a fugitive in the wilderness, and "strengthened his hands in God." Moreover, when God blesses any enter-

prise, missionary or otherwise, with a good measure of success, it is setting His seal upon it as His own, and therefore it hath both claim and obligation as to our most hearty support. And as we keep ourselves under the genial warming influences from on high, that make the grass grow and the willows spring, we will have neither wish nor inclination to "weary in well-doing."

Another fact of prime importance, however, is that they who have received the living water are heard expressing themselves thus, "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." It is generally agreed that these three clauses are descriptive of acts of covenanting on the part of those who have received the living water, and that the description, in its entirety, is taken from the marriage covenant. In the marriage covenant, when the bride yields herself to be possessed by the man of her choice, it corresponds to the first clause, "I am the Lord's." When she assumes her husband's name, it corresponds to the second clause, "shall call himself by the name of Jacob." And when subscribing and indorsing the marriage contract, which gives legal form and effect to the whole, it corresponds to the third clause, "shall subscribe with his hand," etc. These three clauses therefore furnish very full and satisfactory information as to the nature of religious covenanting, whether in its *formal* or *informal* aspect, in one or other of which all believers in Christ are included. In *informal* covenanting such a relation to God as is implied in baptism, a profession of the Christian religion, a formal creed and terms of communion, par-

taking of the Lord's Supper, and acknowledged practical obligation, etc., is substantially a covenant, and they that hold such relation are *virtually* in covenant with God. And many expressions in the New Testament exhibit believers as thus substantially exemplifying covenant relation, as when it is said of the Macedonians, "But first gave their own selves to the Lord, and unto us by the will of God;" and when to the Romans, "But yield yourselves unto God as those that are alive from the dead," and, "Present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." "And they that are with Him are called and chosen and faithful."

Formal covenanting, however, is either a vow uttered before witnesses, or a written compact, sworn to, subscribed and witnessed, so as to give it legal obligation. In such covenanting we avouch God as our God, in saving relation, and bring ourselves, by formal act, under His law and government, as when Israel at Sinai responded, "All that the Lord hath said, will we do and be obedient." At the same time there was the "Book of the Covenant," from which "Moses read in the audience of the people," and which, sprinkled with sacrificial blood at the same time as the people, was to remain to all generations, God's covenant with the nation and the charter of all their privileges. This covenant in times of religious revival was frequently renewed, and was found eminently calculated to promote the power of godliness in the land, and secure peace, prosperity and good, under the care of a covenant God. Thus Nehemiah and the returning captives, after confession of sin, and a statement of their difficulties and

trials, declared, "And because of all this we make a sure covenant, and write it, and our princes, Levites and priests seal unto it."

That covenanting, public and private, is still our duty and privilege, and that we also may "swear to the Lord," and "lift up holy hands without wrath or doubting," is abundantly clear from various considerations, such as that God has always dealt with man on the grounds of a covenant, and that Christ has been "given as a Covenant of the people;" but perhaps the clearest proof is that the predictions of the Old Testament concerning the New Dispensation always represent it as thus characterized. The nations when converted are to be the children of Abraham, grafted into the good olive tree, married to the Lord and to enjoy all the privileges of covenant relation. They are to be soldiers under an oath of allegiance to Christ as their Captain, the bride, the Lamb's wife, the true Israel to whom all covenant promises are "the sure mercies of David," "sure to all the seed" "and everlasting" in their permanence. Accordingly God declares, "For this is the covenant that I will make with the house of Israel, after those days (New Dispensation), saith the Lord, I will put My laws into their mind and will write them in their hearts and I will be to them a God, and they shall be to Me a people." (Heb., viii: 10.) Thus the blood sprinkled Book of the Covenant is not a mere ceremonial rite but the substance and terms of our new covenant relation to the God of Israel as accepted in the work of Christ. Covenanting, therefore, is not *ceremonial* but *moral*, and thus applies to all and endures forever. And eminently helpful as it has often proved in various

vicissitudes of the Church's history, it is well calculated still to help forward her work.

1. A covenant relation to God gives us closer and clearer views of the gospel of the grace of God. The Word of God in the Gospel is a covenant proclamation, sworn to and attested by the oath of God, and in this aspect accepted and embraced by all who "have laid hold of His covenant." Thus, "Look unto Me and be ye saved all the ends of the earth, for I am God and there is none else, I have sworn by Myself and the word is gone out of My mouth in righteousness and shall not return, that unto Me every knee shall bow, every tongue shall swear." And again, "My word that goeth forth out of My mouth, it shall not return to Me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." So also the promise made to the Redeemer Himself: "As for me, this is My covenant with them, saith the Lord; My Spirit that is upon thee and My words that I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." (Is. lix: 21). What encouragement, assurance of success and stimulus to activity are in such words.

2. Assured covenant relation to God is an ever-prevailing argument in prayer for success. Job says, "I would fill my mouth with arguments," and none so frequent or so powerful as the plea of covenant relation. "Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty"—a petition that seems just made for missionaries. Our Father has given to His Son "the heathen

for inheritance and the uttermost parts of the earth for possession," but on the condition, "Ask of Me;" and so He Himself has been asking, and the Church has been asking, "Thy Kingdom come;" come quickly, dear Lord, and take possession of what Thou hast already the grant. And when in answer to such asking, He brings the Gospel as a *search light*, to bear on the condition of the nations thus given Him, how sad the revelations and how horrid the cruelty, and how abominable the filthiness thus discovered. And as a praying world stands by with intense commiseration for the vile and perishing, how blessed a thing it is that we have covenant petitions supplied by the Spirit with which we can fill our mouths with arguments.

3. Covenanting being the highest form of consecration, it should both dispose and prepare us for Mission work. "But first gave themselves to the Lord," as already noticed, substantially expresses what every believer in Christ, in one form or other, seeks to realize, namely, assured relation to God. The true believer gives himself away and never regrets or withdraws the gift, but is rather thereby stimulated and made ready for every form of obedience. Like the son of Amos, when first called to God's work, he may feel his own inefficiency and keep crying, "Woe's me, I am a man of unclean lips," but so soon as his lips are touched with the sacrificial coal, how different his request, "Here am I, send me." Consecrated to Christ, he cannot repress the feeling "Thine are we, David, and on thy side, thou son of Jesse."

4. Social and public covenanting would also consolidate the followers of Christ and concentrate their efforts in Christ's cause. An army with broken ranks and little

unity of purpose and effort is not likely to achieve many victories. And what a contrast we have in prophecy in two different conditions of the tribes of God. First they are represented as *eating one another*, "And he shall snatch on the right-hand and be hungry; and he shall eat on the left-hand, and they shall not be satisfied; they shall eat every man the flesh of his own arm; Manasseh, Ephraim, and Ephraim. Manasseh; and they together shall be against Judah." A state of things in even the Christian Church against which Paul found it necessary to warn the Galatians. "But if ye bite and devour one another, take heed that ye be not consumed one of another"—a state of things not uncommon in the Church still. When, however, in the latter day, the tribes of Israel—"God's covenanted host"—shall conquer the world for Christ, how lively the contrast. "The envy also of Ephraim shall depart and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah and Judah shall not vex Ephraim, but they shall fly upon the shoulders of the Philistines toward the West." And to emphasize the same truth, Ezekiel was directed to take two sticks, one having written on it the name of Judah and the other the name of Ephraim and to "join them together *as one stick* in his hand." Now nothing can so realize such oneness among the people of God as the judicious observance of the ordinance of covenanting, as has been frequently experienced, especially in reformation times when the faithful followers of the Lamb thus banded themselves together, not only for mutual defense, but for the more effectual efforts to promote God's cause and kingdom on earth. And prophecy gives many hints by no means obscure, that

the spirit of this observance shall characterize that blessed era when "The Lord shall be King over all the earth; in that day shall there be one Lord and His name one."

5. Prophecy also intimates that nations as such will, in the latter day, seek to promote the cause of God and the interest of true religion, by entering into covenant with God. Israel was in many respects a typical nation, and prefigured what all other nations would become in the day of God's power. Now, as a nation, Israel was in covenant with God, and that was the grandest and most distinguished privilege it could ever reach. Now if other nations on their becoming an inheritance and possession of Christ are to "Kiss the son," accept His law and be blessed with blessings of His kingdom, why not with this privilege of covenant relation to God? Some, we know, do not favor the doctrine of national covenanting. They suppose that it would mix up the temporal and spiritual in civil government and would lead to persecution and other evils. But if we believe the Scriptures that God made one nation as a model, that there He had His "dwelling place," and made there "the place of His feet glorious," that the nation was Hephziba and Beulah, delighted in and married to the Lord, and that our privileges are not less than under the former dispensation, but in many respects greatly enlarged, then we cannot see why other nations, on submitting to God, should not be similarly blessed. We know that of Egypt it was promised, "The Lord shall be known to Egypt and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall *vow a vow unto the Lord* and shall per-

form it"—the very essence of national covenanting. (Is. xix:21.) On equal standing with Israel, other heathen nations, when converted, are also recognized. "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance." (Is. xix:24.) And in how many ways could converted, covenanted nations help forward the cause of Christ and the interests of religion without either sacrilege on the one hand or persecution on the other. By providing a thoroughly Scriptural education for the young, removing obstacles out of the way of the Gospel, suppressing vice, and in constitution, legislation and administration, honoring and obeying the "Lord's Anointed," not only as "King in Zion," but "King to the ends of the earth," nations could perform a glorious work for Christ. All of which, we rest assured, will in due time be realized, when "The kingdoms of this world shall become the Kingdom of our Lord and of His Christ and He shall reign forever and ever."

While such, however, is our hope and daily prayer, members of the R. P. Church should never forget that twenty-two years ago (1871) we engaged in a solemn act of public covenanting, among other things to help to quicken us in Mission effort and work; and that while (Covenant, section 5) we acknowledge our obligation and confess our remissness and neglect, we solemnly before God declare, "That henceforth by our prayers, pecuniary contributions and personal exertions, we will seek the revival of pure and undefiled religion, the conversion of Jews and Gentiles to Christ, that all men may 'Be blessed in Him and all nations may call Him blessed.'"

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

LATAKIA.—Our beloved missionaries, Rev. and Mrs. James Stewart, have been recently called to mourn the removal of their dear boy, Alvin. In a brief communication dated November 25, 1893, Mr. Stewart writes: "He was quite healthy until two weeks ago. On our Communion Sabbath (November 12) he was able to be carried to the church and to lie in the seat, but that, I think, was the last time he was out of the house. The disease was dysentery, which is quite prevalent here and in Suadia, but not generally fatal. It failed in his case to yield to medical treatment, and he grew worse gradually, until yesterday at 3 A. M., when he fell asleep. He was very patient, never cried or even fretted, but towards the last seemed very much distressed and weary. At 3 P. M. we laid him to rest beside Jean, thus marking our first half decade, as well as our first year, with a new-made grave. But we believe that He who gathereth the lambs in His arms and carrieth them in His bosom cared for him, so that he neither feared nor saw evil in the dark valley, and that we shall one day meet him in the heavenly country." Every friend of the Mission will bear these sorrowing parents in his heart at a throne of grace. They deeply need the sympathy, support and comfort that only the Lord Himself can give.

SUADIA.—Through the kindness of Mr. Walter T. Miller, we are able to give our readers a paragraph from a letter that he received on the 9th of December from Rev. J. Boggs Dodds. The letter informs Mr. Miller that the work on the building is

nearly completed, and contains the following incident:

One day a Greek tile-layer was at work on the roof. His fourteen-year-old boy was there as his helper. But I saw that he was doing nothing most of the time and was calling a Fellah boy to do the most of his work. I told him, through an interpreter, to come down and work elsewhere and let the Fellah do the work on the roof. The boy stepped up the ladder when I turned to other work and told the father that I had said, "This Fellah is better than you; you go home and let Joseph take your place." This put the father into a towering rage. He came down from the roof shouting and talking furiously. I came to know the trouble, but before the interpreter could tell me the man and boy were gone. I learned that he had said he would not work with a Fellah when his boy could not work too. O the poor, despised Fellaheen! He is only a dog in the eyes of these bigoted Greeks and Moslems. Several workmen tried to persuade the man to stay. I said, "Let him go; I will do the work with that Fellah." I went up on the roof and worked away until another workman could be let off from other work in the house. My heart went up in prayer as I worked with that Fellah boy that he and his people might be blessed by our spiritual work among them. I was glad to be able to do that work on the roof with the despised Fellah in sight of half a dozen Greek and Moslem workmen. I find it a great advantage to be able to take a tool and use it efficiently. There is the gospel of the brotherhood of mankind in it; the exhibition of the dignity of labor

by it. I have since heard that the Greek said that his son told what was untrue as to what I said. He did misrepresent me. The man has tried to be very kind to me since, chiefly, I think, because he found out that he was not entirely indispensable to our work so long as I am here.

Miss Cunningham is learning to build houses, so she says, and well she may, because she is quite indispensable in the work.

The Lord's hand is with us, I think, in our work, and He cheers us by the safe voyage of our new missionaries.

MERSINE.—The following extracts from a letter recently received from Mrs. M. E. Metheny will be of interest to our readers, as showing the difficulties that our missionaries have to contend with in Turkey:

In two weeks more I will, if spared, have spent half my life in this country, and that is just equally divided between Syria and Cilicia.

In all these years I have never seen a time that seems so dark as the present. I wonder if the Christians at home remember to pray as they should that the Lord will speedily make it possible for the Gospel to be preached to all in this land.

The two little girls about whom I wrote in the summer are still here, but we do not know what the future will bring. The Governor-General sent for Dr. Metheny last week to go to Adana, and talk over the question. In the course of the conversation, he intimated that it would not be for the honor of the school if the girls should be arrested in the street. This week on Monday, he came to Mersine and called to see the Doctor, bringing with him the Chief of Public Instruction for this

district. They had a very pleasant talk, and the girls were not mentioned. Up to the time when the Doctor went to Adana, the Governor had evidently known nothing of the Strauss law, as we call it. After being told of its provisions and that we had complied with them, he searched and found that it was true, though our diplomas and certificates had been lost. When here he complained that the Doctor would not let the Inspector visit the schools. The Doctor said certainly he could visit the boys' school. Tuesday he came and said, after going through a form of examining the teachers, that he was going to write a permit for the school. Doctor said if that was to be construed that up to this time our schools were irregular, he could not accept it; if it was simply an acknowledgment that *they* had neglected to give us the certificate that we had complied with the regulations, very good. He said that was all that was meant by it. He proceeded to write, giving permission to teach all sects of *Christians*. Doctor told him he need not trouble himself to write any further, as, of course, we could not turn away any non-Christians who might apply. The Inspector reminded him that the Sultan was the successor of the Prophet and all obedience was due to him. Doctor answered that Christ had commanded us to teach all nations, and we could accept nothing that would prevent us from obeying Him. Our Psalms continue to be very appropriate. Only yesterday evening, after receiving an official communication of a distressing nature, which it would not be prudent to make public, our Psalm in regular course was the 93d. To-day my calendar verses are Psalm xxxvii : 5 and Prov. iii : 5, 6. It seems to me I never be-

fore knew how to be so thankful when morning comes that we are all spared. *How* it will be, we do not know, but it must be that He will make the wrath of man to praise Him.

Our circle is in usual health, but there is serious sickness in the congregation. Rosa Juban, who taught for us several years, is very low, and Ghalie, who taught both here and Latakia, is also dangerously ill.

The weather is quite dry for this time of year, and is bright and warm, but the crops need rain. Our congregations are still a "mixed multitude." The sermon has usually to be translated into Turkish. Since coming from the mountains, the wife of the French Consul has been a pretty regular attendant. The former Consul and his family were all devout Catholics, as are all the French here. This one is a Catholic, but his wife is a Swiss Protestant and does not seem ashamed of it. She understands some Turkish and Arabic, but knows English better than either, and wishes to come to our Thursday evening prayer-meetings (English). She was here yesterday evening.

AMERICAN BOARD MISSIONS.—The survey of the missionary work of the American Board, presented at its annual meeting in October, 1893, closed with these encouraging words: Under the care of the Board, at more than 1,200 strategic points, amid a population of not less than 100,000,000 souls, engaging the efforts of 557 missionaries and 2,738 native helpers, including 442 churches with 41,566 members, 3,570 having been received this year, gathering a host of 48,585 pupils in schools of all grades, from the kindergarten on the one hand up

through high school and college to the theological seminary on the other hand, administering medical relief to 120,000 patients, and distributing the Bible and Christian literature by millions of pages annually, this sublime work is advancing to victory. The movement is slow, the agencies are many, the obstacles most diverse; but on the whole, as we look aboard over all the field the darkness is passing, the dawn deepens, and everything thrills with opening life. The day of salvation, the day of God to a redeemed world is at hand.

CHINA.—*China's Millions* for September contains the report of the China Inland Mission for 1892. Thirty-four workers and 37 associates reached China in the course of the year. At the date of the annual meeting the total number of workers was 552, of whom 115 were associates. Eight of the workers died during the year. The number of stations is 106, one more than last year, with 101 out-stations. The number of helpers is 323, of whom 95 were unpaid. The number of converts baptized during the year was 673; and at the end of the year there were 3,637 communicants, members of 107 organized congregations. Educational work was carried on in 8 boarding and 21 day schools, mainly for the benefit of the children of Christians. Medical work was carried on in 7 hospitals, 15 dispensaries, and 20 opium refuges; but besides these refuges a number are carried on by native Christians at their own charges. The gross income of the Mission was £34,356, of which £24,496 was from England.

MEXICO.—Doctor Dennis, in his lectures on "Foreign Missions After a Century,"

says: "As we enter Mexico, we come in contact with a story of civil progress and missionary success which is an occasion for gratitude, and gives large hope for the future. Within a generation a down-trodden and priest-ridden nation has won civil liberty, and come out into the light of modern republican civilization. Protestant Missions fully established 21 years ago have just come of age in our neighboring republic. Twelve missionary societies are already at work there with a record full of promise. The missionary statistics of Mexico yield such encouraging results as the following: There are 385 organized churches, 177 foreign missionaries, 512 native workers, 16,250 communicants, 50,000 adherents, over 7,000 of the young under instruction in Mission schools, and over 10,000 in Sabbath-schools. Literary agencies have not been neglected. During the last year the agent of the American Bible Society sold 4,361 Bibles, 7,475 Testaments, and 9,240 Gospels. The Government is professedly friendly, and guarantees full protection to its citizens, and is ready forcibly to interdict all religious persecution."

AT HOME.

CACHE CREEK MISSION.—The following communication was sent to the Woman's Missionary Society of New Castle, Pa., and has been kindly forwarded to the *HERALD OF MISSION NEWS* for publication. Letters of this kind are needed to give the churches a correct idea of what is being done among the Comanche, Apache and Kiowa Indians, and thus keep alive their interest in the work:

I have thought to write each day's observations in the form of letters. One

day has been spent in the Mission and you shall have the benefit of it for your November meeting. This day has been devoted to the kitchen and Miss McBurney's school-room. This school-room is the advanced grade. I am able to-night to name them all, and have an idea of their abilities and the time they have been in school. The first exercise in the afternoon was singing the Twenty-third Psalm. Next was a half-hour for study of the Psalms. The first ready with a verse took the head of the class. Miss McBurney kept the record while I heard the reciting. Two recited three times during that half-hour. Not many of our children could have exceeded that. I noticed their names were familiar ones to me. I am glad I have been an attentive reader of the Church's Mission news the past years. It makes me so much better acquainted with the evolution of this Mission and fits me for my work here. The next half-hour was spent in the geography of the United States. The teacher asked me of my home and points I passed on the way, and the pupils took turns in locating these for me. The next half-hour was given to arithmetic. Then came recess, after which almost an hour was spent in the study of the books of the Bible. Those who could name all were asked to rise. Four remained in their seats. With these the teacher began, having each one go as far as he could. All named to the Minor Prophets, and one through them. Then all who were standing took turns, each reciting perfectly. Did it take time and patience, do you think? This was done that each one might be helped in articulation as well as pronunciation. Then the books were classified: History, Poetry, Prophecy.

This was in preparation for a class Mr. Carithers conducts on Sabbath evening in the Testimony and Catechism, such as Mr. Martin has at New Castle. Then school closed with an exercise in writing. The children are sensitive and seem to realize their need of training. But, oh, they do so well and are so willing to try. Miss Carithers and Miss McBurney each had eleven children to care for at dinner. Miss Speer had nine at her table. These are the largest ones who bring anything that may be found wanting. Everything is set on the table before we are seated. Each teacher helps the plates at her table. I sat beside the matron. For dinner we had bread and meat, both excellent, with soup, beans and cold slaw, also all the milk we wanted. I had a good dinner. At supper the three ladies and I ate alone. This gave us an opportunity for conversation, which is next to impossible when the music of "bread, please," "meat, please," or "milk, please," is falling on your ear at irregular intervals. For supper, we had rye mush, cold meat, chow-chow, watermelon, canned peaches (from the home of some one of the teachers), and sliced tomatoes. Oh, but the tomatoes were delicious. The vines are a little frosted but will ripen many more they think. After supper, came prayer-meeting. Mr. and Mrs. Carithers have been gone since Tuesday visiting camps. They may not return until Saturday; so you will see the weekly prayer-meeting was composed of three women and thirty-two children, Mary Carithers being at home. Two men who were there cutting hay and caring for the stock, also came in, but they only read a verse each. It was a unique prayer-meeting. If we at home would work as they do here we

would have less time and need to complain of lack of growth. And if all workers could realize that they are being read as a book by those who cannot read at all, or who do not read at all, it would stir us up to double our diligence.

Yours in Mission work,

M. S. GIBSON.

SELMA, ALA.—In a letter dated Dec. 4, 1893, Miss Margaret McCartney writes: "Our school this year is very prosperous and under the leadership of Professor McIsaac is fast gaining ground in the estimation of the people here. There are 216 pupils enrolled." An item of this kind each month would keep the Southern Mission before the churches and secure larger contributions.

SPARTA, ILL.—The Missionary Society of the Sparta Congregation held its fourth annual meeting, Saturday, Nov. 25. The treasurer's report was as follows:

Collected previous year.....	\$ 2 90
Collected this year.....	94 30
Subscription yet due.....	11 80
Total.....	<u>\$106 10</u>

It was resolved to send the money this year to Foreign Mission work in general.

J. R. McILROY,

Secretary.

NEWBURGH, N. Y.—The L. M. S. of the First Reformed Presbyterian Church reports as follows:

Another year has passed in our missionary life, and it is well to pause, that we may realize what that means. To us it has been three hundred and sixty-

five days filled with the blessings of God, some of them dark and sad, perhaps, but even these were blessings in disguise. Day after day we have been privileged to meet with God, and receive the messages from His Holy Word, which has been "a lamp to our feet, and a light to our path." Also we have been abundantly blessed in the public ordinances of God's house, Sabbath after Sabbath receiving such spiritual food as gave us strength for many days. For all this our hearts are filled with praise and gratitude to our Heavenly Father, "who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus," but when we look into the regions beyond a different picture meets our gaze. Since our last anniversary millions of souls in China, India, Africa, and the islands of the sea have gone out in darkness. No God, no hope, no heaven, no daily fellowship with a Heavenly Father, no study of His Holy Word, no faithful servant of Jehovah to point them to the light and lead them to the Saviour whose heart-love yearns over them. When we think of these things our hearts are humbled as we report the work done through the year. We have held eleven (11) regular and one special meeting during the year, with an average attendance of thirteen (13) members. We have now on our roll about fifty-five active and contributing members. We have been privileged to hold several of our meetings at the home of our beloved president, Mrs. Carlisle, who, in the great kindness of our Heavenly Father, has been so far restored in health as to enable her to preside at our meetings, for which we are very thankful. Our meetings have been conducted much in the usual way, reading missionary lives,

and each member furnishing items of Mission news. Believing in the infinite power of prayer, and that we can do nothing without it, we have devoted the first fifteen minutes of each meeting in prayer for Missions, also each member repeats a missionary verse from the Scriptures.

In our Home Mission work we have made some dresses for a needy family, and have helped them in other ways, and a committee has been appointed to look after such cases and report them to the Society for action.

Our Chinese School is doing very nicely. After a vacation of two months in the summer, we reopened with twelve scholars on our roll, who attend quite regularly. Three of our scholars have returned this past year to their home-land, one on account of illness, but who is now much better; and we hope and pray that the seed sown in their hearts may yield a harvest for Christ, not only here, but in the dark land of China.

During a period of about eight months the collections in the Chinese School amounted to \$45, which was forwarded to the China Inland Mission.

The Junior C. E. Societies of the Church and Mission we always take a deep interest in, and we are glad that they are here tonight to speak for themselves. The noble work done for the Master by both of these Bands is worthy of imitation by older societies.

At the suggestion of our president we have written to Miss Dodds of the Tarsus Mission with a view of opening a correspondence with that field, to bring us in closer touch with the work. We hope to have a reply soon, as Miss Dodds and Miss McNaughton promised to write us soon after their arrival.

In closing this our annual report, while we rejoice that in our prayers and offerings we have been privileged to help on the great missionary cause, and to carry out in part the Saviour's command, Go ye into all the world and preach the Gospel to every creature, yet we feel that we can appropriate the words of Rev. A. T. Pierson from an address delivered in London:

"We shall never do much in any work for God so long as we congratulate ourselves upon what we have already done. It is the backward look that works harm. 'Forgetting those things which are behind, and reaching forth unto those things which are before'—and pressing forward—that is the only attitude for a missionary-spirited Christian; that is the only way to reach the goal, and to attain the prize. And my voice now urges in earnest and pathetic appeal that the whole Christian community rise as one man, and covenant with Almighty God, that the things which have been done shall be forgotten, that the past measure of consecration shall no longer be thought of as any adequate standard of devotion to the Lord's work; that we will look, not at the few converts gathered, nor at the few stations established, nor at the few Bibles distributed, but at the immense territory that remain to be taken for God, the vast millions that remain to be evangelized, the deep darkness that prevails, and the terrible death-shade that hovers over so large a portion of the earth. If we really feel what the emergency is, what the crisis is, what are the needs of the heathen, and what are the demands of our ascended Lord, we shall forget everything else but the onward, forward, upward movement. We shall feel that we have never made any sacrifice; that we

have never given anything; and that thus far we have been trifling with the whole question of Missions instead of treating it with the dignity and with the appreciation which its importance positively deserves. This is the King's business, and it is ours to follow the Master's lead, and carry the Gospel to every creature."

LIZZIE FRAZER,
Secretary.

TREASURER'S REPORT.

Received from members.....	\$13 60
Received from members' fees.....	12 00
Received from monthly collection..	11 20
Received from district collectors...	30 75
Donation.....	10 00
<hr/>	
Total.....	\$ 77 55
Collected by Sabbath-school.....	332 62
<hr/>	
	\$410 17
Sent to Syria Mission....	410 00
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Balance.....	\$0 17
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SUSIE WILSON, <i>Treasurer.</i>	

Boston, Mass.—On October 20, 1892, a few ladies of the Second R. P. Congregation, Boston, met and organized a Ladies' Missionary Society with a membership of five. Twelve more have been added during the year; one has removed. Our membership at present is sixteen; average attendance, seven. During the year we have had twelve regular meetings and five special meetings. Our meetings have all been pleasant; time being spent in devotional exercises, reading missionary selections, and also personal letters from workers in the field. Our work has been

preparing packages of clothing for our Southern Mission, the result of which was a box containing clothing and other useful articles sent December, 1892, and a barrel containing clothing, September, 1893.

We have found that a very efficient way of doing service is by means of a visiting committee of two, appointed at each meeting, whose duty it is to visit the poor and sick, comfort the lonely, welcome the stranger, and to do good in whatever way opportunity presents itself.

The loving kindness of our Heavenly Father has been great toward us, and as we take up the work of another year, let us take as our motto, "Whatsoever thy hand findeth to do, do it with thy might," looking to Jesus for strength and guidance.

MRS. THOMAS McCLOSKEY,
Secretary.

RECEIPTS.

Membership fees.....	\$12 50
Monthly collections.....	15 24
Sewing six sheets at 20 cents each..	1 20
Total.....	\$28 94

DISBURSEMENTS.

Freight on one box and one barrel of clothing to the Southern Mission.....	\$ 3 80
A presentation.....	10 00
Stationery.....	70
Total.....	\$14 50
Balance in treasury.....	14 44

MRS. P. DERKSEN,
Treasurer.

MRS. J. M. FOSTER,
President.

Oct. 26, 1893.

SHARON, IOWA.—The following is the action of the L. M. S. of Sharon on the death of Mrs. Susanna Huston :

It is with feelings of deep sorrow that we record the death of Mrs. Susanna Huston, the oldest member of this Society. For many years she was not able to attend the meetings, but showed her unfailing interest in missionary work by contributing liberally to the cause of the Master. The strength that allowed her to remain here for fourscore years was for the last ten years much grief and labor. She was deprived of sight, so that she could not read ; but her memory was not impaired, and she derived much comfort from the precious truths of the Bible which she had hid in her heart when she was young. This is the third time in the last year that this Society has sustained loss by death. One taken away in the prime of life, two that were old and full of days. Thus we are reminded that "the young may die and the old must die." We wish as a Society to extend our sympathy to the bereaved friends upon whom this sorrow most heavily rests, and to be admonished by this providence to greater diligence in Christ's service. Life is so very short even when old age is reached that it becomes us to work while we have the opportunity.

May we each one have the honor and happiness of being dismissed from service and not cut off as a cumberer of the ground.

C. M. ROBB,
METTA R. M. McELHINNEY,
LIZZIE I. EDGAR,
Committee.

Every subscriber to the HERALD OF MISSION NEWS is doing something for the evangelization of the world.

MONOGRAPHS.

GOD'S METHOD OF CURING THE ANTI-MISSIONARY SPIRIT.*

In the South there is a denomination called the Hard Shell Baptists. They have two articles in their creed: the first is election, and the second is they are the elect. They preach only to Christians, and therefore send no missionaries to the heathen at home or abroad.

Had the Church at Jerusalem remained as in the beginning of Acts xi. they would have been Hard Shells; but God had given Peter a vision to break their shells. They were in the Apostolic Succession. Peter was arraigned because he had eaten and drank with the uncircumcised. God healed the Church of this heresy by leading Peter to relate his vision.

To-day we need young men who "see visions" as well as old men who "dream dreams." Carey had a vision, and hung it in charcoal in his room as he proclaimed to the Church, "Lengthen thy cords and strengthen thy stakes." Judson had a vision as he prayed by the haystack, and yet another on the Atlantic. He told their meanings: "Salvation to the lost and obedience for the saved. David Livingstone had a vision of a lost Africa, and set forth to explore and die in the Dark Continent. Paul, a man of culture, "brought up at the feet of Gamaliel," when at Troas saw the man from Macedonia, and heard that cry from the land of culture, "Come over and help us!" He heard and obeyed. Zinzendorf, Carey, Judson, found the Church asleep. God called special men to have

larger visions of His work, and so awakened it.

Missionaries come home and tell of the work, and the Home Church is kept alive. The center of early missionary effort was not at Jerusalem but at Antioch. Collections came from pagan to home churches, and by this union the anti-missionary spirit was completely healed. Peter not only told his vision, but brought news of a heathen family converted to God, and the Church was roused. We need the proofs or samples, and Christians are quickened. Paul took a tour and then came back and told the brethren about it. We need to keep before our people what God is doing in the foreign field. The home field is not so much a support to the foreign as the foreign field is to the home. Did the home field support Carey? Mighty little! Carey supported the faith of the Church at home for about five years. Did the Home Church support Judson? They sent him some money while asking, "What is the prospect?" The answer came: "As broad and bright as the promise of God." Who supported Jewett? "You can't go back; there are no results. It is a waste." This was what he heard. "It is not. I am going back, if only to die," was his reply. Then Dr. Clough was sent out to care for his body and give him Christian burial.

We need to know about these things. Heroism of faith is seen abroad. But are there not heroism and consecration at home? Yes, but one wants a telescope to see them. I know one woman who gave all her money to God and then went as a nurse. She was the missionary in the Church, and her consecration opened the purses of

* Extracts from an address delivered by Rev. A. C. Dixon at the third annual meeting of the Amity Missionary Conference in April, 1893.

others. She was thought a fool, but her folly was the inspiration of the Church. On the foreign field, however, it is the exception where they do not give all to God. Two hundred millions of people can read the Gospel in their own tongues in consequence of the devotion and consecration of the missionaries.

The story of Carey is thrilling, but most of all when he called a meeting of missionaries and they resolved to make no money for themselves. They gave over \$350,000. Carey himself gave \$200,000. On the foreign field this was done, and the Church at home was quickened by such news.

After visiting Africa, Darwin declared the natives reminded him of weird spirits from the other world, and shaking his scientific head, he said, "It is not worth while to waste time on such people." Twenty-five years later Charles Darwin found there a Christian community, working and orderly, and sent £25 to the Secretary of the Missionary Society. All the sermons in the world could not have convinced Darwin, but the facts converted him. Calvert said that when he first landed in Fiji, the natives were cannibals, and on the shore looking for a feast. Twenty-five years afterwards he again landed there, and saw men running on the bank. They were a life-saving crew, composed of the very savages who had once been looking for his carcass.

One live Lazarus is worth forty sermons on the resurrection. What we need is that the great accomplished facts be brought before the Church, and the anti-missionary spirit will be cured forever.

DECAY OF HEATHENISM IN JAPAN.

One is often reminded here in Japan, as he wanders among innumerable temples,

shrines, and gods, of Paul's experience at Athens, which caused him to exclaim, "Ye men of Athens, I perceive that in all things ye are too superstitious." Within five minutes' walk of where these lines are written there are two heathen temples which probably are not excelled in elaborateness of decorations and richness of furnishings anywhere in the world. They are connected with the mausoleums of two shoguns, or feudal lords, Ieyasu and Iemitsu, who held sway over a large portion of the country more than three hundred years ago.

But these temples and shrines were built by their successors when the Buddhist and Shinto religions were supported by the State, and when the people were vassals obeying implicitly the commands of their masters. Such superstructures would never have been erected by the voluntary gifts of the people. In those old feudal days the country was literally filled with idolatrous symbols.

One cannot but be impressed with the fact that decay and destruction seem to be written upon all except a few of these temples, shrines, and gods. Nothing seems to have been recently constructed, and only the most important places are kept in good repair. I learn that in the northern part of the empire, in the island known as Hokkaido, some new temples are being erected, but although I have traveled five hundred miles overland and have made careful observations, I have seen but one temple in course of construction, and none that looks as though it had been erected in recent years.

I have seen temples with roofs rotten and leaky, and shrines that were fallen down by decay. But yesterday I visited

the residence of one of the priests that belongs to the great temple of Ieyasu, now rented to a missionary as a summer home, and found in a secluded nook his own private shrine; but it was uninhabited by anything except two ugly images of animals, and the roof that covers it had partly rotted away. Even about their magnificent temples there is evidence of decay. Stones that drop out of the walls about the grounds are seldom replaced, pavements are uneven, and stone steps leading to the temples themselves are often sadly out of repair. The great idol Daibutsu at Kamakura sits upon his seat of granite, in the open air, and the priests, though great effort has been made, have as yet been unable to secure the means with which to erect a temple to shelter his nakedness.—*Rev. Dr. A. B. Leonard.*

CHRISTIAN ENDEAVOR—ITS INFLUENCE.*

Could a million and a half of human beings be united in any cause, great or small, good or evil, without exciting an influence of some kind on an innumerable throng outside of its own pale? From a tiny seed the Christian Endeavor Society has developed into a giant tree, sending its roots into all parts of the world; each society a branch, each member a leaf—a monarch among trees and towering head and shoulders above its brethren, the sectarian societies. Among the Hindoos is found a school of philosophers whose primal theory is the eternity of sound—that a word once uttered vibrates through space without ceasing forever. What is more nearly allied to our subject is the eternity of

influence, not only in the spoken word, but further and chiefly in actions. The Christian Endeavor Society having once exerted an influence, must continue to do so while time shall last, even though its existence may be brief, but the question at issue is not so much the durability of its influence as what its influence really is. The first and foremost theater of its action is in its own church. There its influence is to promote loyalty, first to Christ, and secondly to His Church; to keep the young at work for the Lord by maintaining an interest in missions at home and abroad; in temperance and other reforms; in the Sabbath-school; in the weekly prayer-meeting; in Christian fraternity and sociability. The C. E. is but a training-school where the young are drilled for the duties which devolve upon them as members of Christ's Church. If a personal reference may be pardoned, the influence of Christian Endeavor in our own congregation might be mentioned, the large proportion of the young people who are regular attendants at the weekly prayer-meeting, who work in the Sabbath-school and contribute to Foreign missionary and Home schemes, are active Christian Endeavorers. Young men and young women who from fear or bashfulness were never heard to speak a word for the Master in public, or to invoke the divine blessing, have been gently drawn through the influence of the Christian Endeavor to put aside their fear and let their voices be heard in prayer and bearing testimony for the truth. The pledge, which is one of the distinctive features of Christian Endeavor, precludes the idea of self-reliance, affirming that its conditions can only be faithfully fulfilled by "trusting in the Lord

* Read at the Fifth Anniversary of the Y. P. S. C. E. of the Second Reformed Presbyterian Church, New York.

Jesus Christ for strength." Has that little pledge been without its influence? Has it never happened that the private devotions were almost neglected but for the thought of that pledge? Have the words "as Christ would have me do," never flashed into the mind just in time to prevent us from making a breach or to inspire us with a pure and noble resolve? The voices of thousands of Endeavorers scattered from pole to pole will unite their voices in testifying what the influence of that pledge has been upon their own souls, and how their independence of character has kept pace with their dependence on the strength of a mightier than they. Perhaps the social element in the Christian Endeavor has been a load-stone which has attracted the non-religious, proving as it does that young people can be hearty and happy and yet earnest Christians; that Christianity is not confined to the four walls of a church on one day of the week, but that it is a far-reaching, gently-penetrating influence which reaches down to the practical, every-day matters of business and school life and to the pleasures and amusements in times of recreation. The influence of the Christian Endeavor Society since its institution has always tended toward the unification of Christian forces and the equalization of classes and races. *Inter-denominational* fraternity has ever been one of its most precious watch-words—not surrendering our own peculiar doctrines, but acknowledging that we are "all one in Christ," not the frothy talk of brotherhood which characterized the Parliament of Religions at the World's Fair, when Buddhist and Confucianist, Christian and Moslem clasped hands and effusively avowed their unity in seeking for truth.

With the Y. P. S. C. E. the one common meeting ground is the Lord Jesus Christ, the Rock on which we build, and for the rest it is simply an agreement to disagree.

However great and vastly extended the influence of this noble society has been in the past, it is not resting in passive self-content, but it is deepening and widening the channels already cut and at the same time seeking new fields of labor. May the influence of the Christian Endeavor always be Godward and Christlike, noble and gentle; and when its mission shall have been accomplished in God's good time, may it leave behind it a loving remembrance and a sweet fragrance of good deeds done.

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

ISABELLE TORRENS ALEXANDER.

November 3, 1893.

THE WORSHIP OF JUGANNATH.

The town of Pooree, in Orissa, where the great temple of Jugannath stands, contains a large number of monasteries presided over by Brahmin monks devoted to the worship of Jugannath. These monks, or pundas, send out from Pooree, *annually*, 7,000 missionaries throughout the length and breadth of India to proclaim the name and glory of Jugannath. I stood this year by the great cars of Jugannath, Bolaram, and Shubhadri (Jugannath's brother and sister), surrounded by at least 100,000 pilgrims, who had come from all parts of India to see the "lord of the world" (jugat=world, nath=lord). I was profoundly impressed with the spectacle. This, I thought, is the result of the self-denying enthusiasm of the missionaries of

Jugannath. Such their persuasive power that they can induce many thousands of men and women to leave their homes, undertake difficult journeys of many weeks' duration, endure the greatest hardships and privations, spend large sums of money in order to obtain salvation through seeing Jugannath. As I thus thought, my mind began to draw a contrast between this zeal and devotion to a shapeless wooden log of an idol, albeit called "the lord of the world," and the lethargy and indifference of Christendom in proclaiming the Gospel of the incarnate Son of God, the true Jugannath! The largest missionary society of the Church of England is only able to support 6,021 agents, male and female, European and native included (*vide* C.M.S. Report, 1892-93). Are there not scores of towns in Christendom much larger than Pooree, and which contain as many temples, dedicated to the Lord of Heaven and Earth, and yet is there any one town which makes as great an effort to spread the knowledge of Jesus Christ throughout the world as Pooree does to spread the name of Jugannath in India?—*G. H. Parsons.*

THE MOST PRECIOUS JEWEL.

At the meeting in Leicester June 1st, Rev. F. B. Meyer made an earnest appeal for consecration to Mission work, in which he said: "Are there not men and women here who are prepared to spare their children, having withheld their consent until now? I shall never forget how at Cardiff, on one occasion, I had stood at the door of a great meeting, and my hands had been filled again and again, and jewelry had been stripped from the wearers and given to me for missionary purposes. The next

day a widow wrote to me and said: 'I could not put the jewels into your hand yesterday, for my husband is dead, and we have hard shifts to live, but I have one jewel, my daughter. She has been more to me than I can tell you. She has brought up the younger children as a mother. She has long wanted to go. I could not let her go from my care; but last night I gave my alabaster box of ointment to Christ, and if you will see to her going out now I will be glad to send her.' Will not some father or mother give some great gift to-night?"—*Helping Hand.*

GOOD MEN REVEAL GOD.

"Herein is my Father glorified, that ye bear much fruit" (John xv: 8). Wherever the Christ life abides, there will be the Christ fruit. If God is in the heart, something godly is sure to be wrought out in the life. When we want to know anything about the vine, we test the grapes; and everywhere the Christian stands or falls by what can be known of his spirit. Grapes can be painted or produced in wax so perfect in appearance as to deceive the eye but they cannot deceive the taste. It is by the taste of the fruit that we obtain our information about the vine, and it is by what can be positively known of the Christian that the world judges of his Christ.

Christ is on trial every hour in the Christian's life as decidedly as He was before Pilate. The only place where He can be seen by the unconverted is in the lives of living men. The spiritual man sees Him in all things, and most of all in the written Word and in himself; but the carnal mind is blind, and must have something that eye of flesh can behold, or remain in the dark. This is always the

natural manner of progress for the blind. The hand is put out to feel the way. There is a groping from effect to cause. When the blind man finds an apple he knows that there is a tree. It is the good he sees in some man or woman that does more than all the books ever written to convince the

sinner that there is a Christ. The fact that there is good in the world is the most convincing proof that there is a good God. It is not hard to believe in Christ when we see His face in the lives of those we love.
—*Ram's Horn.*

EDITORIAL NOTES.

—WANTED.—An ordained minister for the Island of Cyprus. The need is urgent. Who will say, "Here am I, send me?"

—With this issue the HERALD OF MISSION NEWS enters upon the eighth year of its existence. All this time it has had only one object in view, namely, the reviving of a missionary spirit in the churches and the glory of Christ in the extension of His Gospel. Nor has one cent received from subscribers been used for any other purpose. As stated in the original prospectus, "all avails, after meeting cost of production"—and this does not include the time and labor of editing—"will be devoted to missionary work." In this respect the HERALD OF MISSION NEWS holds a unique position among the religious periodicals of to-day, and consequently seems to have special claims to the continued support of the Church. It has not been bread and butter to the publisher, nor to those who have enriched its columns with their literary labors, but certainly it has been the means of placing the Living

Bread within the reach of some who might otherwise have perished with hunger. On the same principle will this Journal be conducted till God in His providence shall clearly indicate that there is no longer any need of its services.

—In the September number of the HERALD OF MISSION NEWS, there was published a correct list of the young women of the Reformed Presbyterian Church who had pledged themselves to aid in the support of another foreign missionary for a term of five years and had paid the first installment. To this list there is now to be added the following names and addresses:

Mrs. J. H. Kirkpatrick.....	\$12 50
Utica, O.	
Y. L. M. S., Beaver Falls Congrega- tion, Miss Retta E. Slater, Treas- urer	12 50
Beaver Falls, Pa.	
Miss Jennie B. Dodds.....	5 20
Mersine, Asia Minor.	
Miss Margaret McCartney	3 65
Beaver Falls, Pa.	
Miss Myrtle Tippin	3 65
Gregory, Kansas.	

The total amount thus contributed for each year is now \$736.47. Some of the subscribers have sent forward their offering for the second year, and the others are reminded that the second payment is due and should be forwarded to this office at their earliest convenience. A formal receipt will be mailed to each contributor, and when the whole amount has been received and covered into the Treasury, the official voucher of Mr. Walter T. Miller will appear in this paper. We shall gladly add other names to this list, till the pledges reach the sum of \$1,000, the full salary promised Dr. W. M. Moore, missionary to Suadia.

—The ministers who agreed at last Synod to unite in the support of a "Pastors' Missionary" have begun to send in their contributions. The following sums have been already received for the first year:

Rev. S. G. Connor.....	\$40 00
Hickory, Pa.	
" D. McKee.....	15 00
Clarinda, Ia.	
" James Patton.....	35 00
Evans, Colo.	
" R. C. Reed.....	10 00
Houston, Ill.	
" J R. W. Stevenson.....	15 00
Kansas City, Mo.	
" John S. Duncan.....	10 00
Parnassus, Pa.	
" G. M. Robb.....	10 00
New Alexandria.	
" W. C. Allen.....	5 00
York, N. Y.	
" R. J. George, D.D.....	20 00
Beaver Falls, Pa.	

Two or three pastors, as previously reported, have paid for the whole term of

five years, but the foregoing list contains simply the amount contributed for a year. Other names will be published as payment is made.

—The following list contains the names and addresses of Elders, with the amount of their contributions to the support of an "Elders' Missionary":

Mr. James Scott.....	\$5 00
Primrose, Pa.	
" Samuel Fishbaugh.....	3 00
Erastus, O.	
" William Hogan.....	5 00
Glenwood, Minn.	
" T. G. Graham.....	5 00
" Thompson Moore.....	3 65
" G. R. Miller.....	3 65
Olathe, Kan.	
Mr. Robert Wylie.....	3 65
Harlansburg, Pa.	

Other names will be reported as payment is made. And it is earnestly hoped that the Elders will not let the Pastors run ahead of them in this good work. One of the brethren, in forwarding money for himself and two others, writes:

"These contributions will be followed by our prayers and efforts to advance the Kingdom of Christ in the world."

Such an assurance is full of good cheer. How the HERALD OF MISSION NEWS would like to be able to report that the 482 Elders of the Reformed Presbyterian Church, over and above their regular contributions to evangelistic work at home and abroad, were supporting in this Year of Grace, 1894, a minister and two lady teachers in the foreign field, and would, with the help of God, continue to do so to the end of the present century. And *an extra cent a day* would cover the whole expense.

—Where are the Deacons? Only one Board has expressed a desire to have a representative in the foreign field. Five of the financial officers of First Boston pledged themselves, months ago, to give five dollars each for this purpose, provided their brethren "in other parts of the Church would give enough to raise the necessary amount." Surely gentlemen who have in charge the finances of a congregation and are keeping constantly before the people the importance of liberality in the support of the Gospel, ought to be foremost in this matter. A nickel a week from each of the 320 Deacons in the Reformed Presbyterian Church would pay the salary of an ordained missionary. And the *HERALD OF MISSION NEWS* knows young men and young women who are only earning a few dollars a week, that pay that much as an extra contribution to foreign missionary work.

—We were agreeably surprised the other day to receive a note from Mr. Hugh O'Neill. It began thus: "I think the holiday season will be a good time to send my check for Dr. Metheny's work in Asia Minor. You will find it enclosed." This is the tenth \$1,000 that Mr. O'Neill has given to Tarsus Mission during the last decade. And "there's more to follow." About the same time \$100 was handed us for the Foreign Missions, the liberal gift of two loyal friends of the work, who have contributed the same amount for several years. At their request the money has been forwarded to the Treasurer anonymously.

—Money is required to meet the expense of repairing the Lower House in Suadia. The Board was instructed to for-

ward from temporarily invested funds the \$1,250 or \$1,500 needed to make the necessary repairs and alterations, that the work might be completed before the rainy season, and then appeal to the churches under care of Synod to reimburse the Treasury. The appeal has been issued for months, but only a few individuals have contributed anything for the purpose. If we who have comfortable homes and churches were as liberal as many who have been recently converted from heathenism, there would be no lack of money to erect buildings and at the same time extend the sphere of missionary operations. Take, for example, the converts to Christianity in Madagascar, whose offerings to the London Missionary Society are said to have reached the astounding total of \$31,240, and yet the wages of a Malagasy laborer is only about six cents a day. At a farewell meeting to outgoing missionaries of the same Society, the chairman told how the little island of Ninè, in the South Seas, with 5,000 inhabitants and only 1,646 in the membership of the Church, had sent off during the year 1893 four missionaries and their wives to New Guinea. "Besides raising enough money to support their eleven pastors and carry on other work, they have sent \$1,500 to the general funds of the Society." Well might Mr. Horton say, "If every community of 5,000 people in England"—and we will add, in the United States—"will follow in the steps of that little island, all our difficulties will disappear, and all the islands of the seas and the continents will, within a few years, be in the position of Ninè itself—brought to the feet of Christ."

Please send what you intend to give toward the Suadia building, at your earliest

convenience, to Mr. Walter T. Miller, Cotton Exchange Building, New York.

—We have received several copies of a little paper called the *Missionary Circular*. It is the organ of the College Street South Juvenile Missionary Association, Belfast, one of the oldest, if not the oldest, society of the kind in the Reformed Presbyterian Church in Ireland. At least we suppose so. We distinctly recollect having attended some meetings of a Juvenile Missionary Association when at college in Belfast and a member of the congregation then under the pastoral care of Rev. William McCarroll.

The *Missionary Circular* furnishes interesting and valuable information respecting the work in Antioch, Syria. From the number before us we learn that Dr. and Mrs. Martin, who have been on furlough for several months, will spend part of the winter in Antioch, "looking after the interests of the Mission there." Though Dr. Martin's health is much improved, he still suffers from nervousness, and will not be able to engage in the work with the vigor and activity of former years. "His presence," however, "will be a source of comfort and encouragement to the converts."

The same paper informs us that Mr. William M. Nevin, B. A., has been taken under care of Synod in preparation for foreign missionary work.

—At last the Reformed Presbyterian Church is to have a weekly paper. *The Christian Reformer and Dissenter* should supply a long-felt want in the families of the Church. The names of the editors are a sufficient guarantee that it will be loyal to the distinctive principles of her Testi-

mony and the uncompromising foe of all that is out of harmony with the Divine Will in Church and State. The paper will "contain brief notes on current events" and "important items of news from all parts of the world." The Sabbath-school department, called *Our Youth*, will occupy four pages, and may be had separately, for 50 cents a year, or as part of the regular weekly issue. The prospectus promises an exposition of the International Lessons, notes and illustrations, and "a faithful application of the principles of the Lesson to our own times and circumstances." We wish for this new Weekly a wide circulation.

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